(91)

MASTER *DOWGLASSE* HIS SERMON,

Preach't at the Down-sitting of this last

PARLIAMENT OF SCOTLAND,

1661.

WITH

An ADVERTISEMENT to the *Courteous Reader*, in a *Postscript*.

LONDON, Printed in the year, 1661.

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A Sermon preach'd at the down-ſitting of the Parliament of Scotland, Jan. 1. 16^{50}_{51}. *By Mr.* Robert Dowglas *Miniſter of* Edinburgh.

Text 2 Chron. 19. ver. 6.

And ſaid to the Judges, Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in Judgement. 7. Wherefore now, let the fear of the Lord be upon you; take heed, and do it, &c.

THeſe words (Right Honourable) are the words of a godly King, *Jehoſhaphat*; wherein he exhorteth the Judges to judge for God, and not for man. For introduction to the preſent Text, you may obſerve the time, wherein this exhortation was given to the Judges If you look upon the 8th. *chap.* there *Jehoſhaphat* was compaſſed about with his enemies, and God helped him, and made him eſcape their hands. After his return in peace to *Jeruſalem*, in the beginning of the 19th *chapt.* he improves his deliverance, by taking a care of Religion: for *he brought them back to the Lord God of their fathers*, ver. 4. and by taking care of the adminiſtration of Juſtice, *he ſet Judges in the land*, ver. 5. and in the two verſes of my text, he warnes them *To take heed what they do*; ſhew- *The pertinency of the text to the occaſion.*

ing them. *That the Judgement is not theirs, but the Lords.* If you will have application of this to the present occasion, it is easie. Our gracious King was in as eminent and imminent a danger, as *Jehoshaphat* was, and compass'd about with his enemies; and the Lord helped, and delivered him out of their hands. And now after a long time of exile God hath made him return in peace to his own dominions; and I hope he will improve his deliverance, by his care to maintain the true religion; and seeing the fountaines of Justice are here open, he will have a care they may be opened, that Justice may run through the land. And this exhortation given by *Jehoshaphat* to the Judges will very well suit this *supreme* and *highest* court of justice in the land: I doubt not but it is the Kings desire, *That ye take heed what ye do in judgement.*

Division of the Text. Now there are four things my text holdeth forth concerning Judges. 1. What their work is; the word imports that it is, *to judge.* 2. You have the motive that should presse and move them to judge rightly; *ye judge not for men, but for God, whose judgement it is.* 3. Here ye have the great wheel which should move their actings, and guide them therein, that they act rightly, and that is, *The fear of God*; wherefore *let the fear of the Lord be upon you.* 4. The need of deliberation in their actings, *Take heed what ye do*; repeated again; *Take heed that ye do it.* 5. There is also a fifth thing here, the *pattern* that Judges should follow in judging; and that is *God*, whom they resemble in their office; in these words, *There is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts.* But this fifth may be spoken in one of the four, and therefore I shall content my self with them. And though this exhortation was given to inferiour Judges, yet it may well be applyed to a Court of Parliament. I shall therefore strive to lay these four before you, so as you may perceive them pertinent.

1 *The Work.* 1. Your work is *to judge*, implyed in the name that they have of *Judges*. The word is in the *Ebrew shophetim*, from the verb *shaphat* to *judge*; which importeth to determine a case be-

betwixt parties, *Deut.* 1. 16. where *Moſes* charged the Judges to judge righteouſly between every man and his neighbour. Judges are *weighers* and *meaſurers*; they have a *line* or *rule*, that they meaſure by. God in the Scripture taketh much notice of *falſe weights and meaſures*. See *Micah* 6. 10. And you may ſee it often in the Law alſo, and often in the Book of *Proverbs*. And there is nothing Magiſtrates of cities ſhould take more notice of than of weights and meaſures, and ſhould have a publick ſtandard in the market place, that the people be not deceived of their proviſions: and ſo ſhould Judges give juſt *weight and meaſure* in cauſes, that people be not deceived of their *rights*, *Pſ.* 75. 2. *When I receive the congregation* (ſaith the Pſalmiſt there) *I ſhall judge uprightly*. The word *uprightly* added to *judging* there, comes from *jaſhar*, which imports to *be ſtreight* or *to keep a ſtreight courſe*, without declining to the right hand, or to the left. By all which you may take up ſhortly what your work is. It is *to weigh perſons and actions in the ballance of juſtice and equity*; *to meaſure cauſes and caſes according to the right rule of law* and *to be ſtreight in all this*, and *decline neither to the right hand*, for favour, *nor to the left hand*, for fear of men; but to *keep a ſtreight courſe between all*, to the glory of God, whoſe work it is, and the benefit of the people you are ſet over: So much for the firſt.

2. You have the motive, the preſſing motive, whereupon you muſt judge right: *you judge not for man, but for God*. The meaning is not, that you ſhould not *ſenſe your Court in the name and authority of the King*, but that notwithſtanding of this, Judges moſt *properly*, and *principally* judge for God, having a ſtamp of divine authority put upon them as *Gods deputies*. And ſo it is ſaid, *That God is with you in the judgement*; he ſees what you do, and if you do right, that this right judgement is his; but if not, he will not own it, but will one day judge you your ſelves for it. 2. *The motive.*

The Text being plain, I ſhall draw out of it theſe 4. Doctrines; which as they belong to inferiour Judges, ſo much more to the ſupreme Magiſtrate, and to ſupremeſt courts and Judges under him. *Doctrines.*

Doctrine 1. 1. That Magistracy is the ordinance of God, for they who judge for God, are Gods deputies; and Gods deputies are appointed, and ordained by himself. This is a truth so cleer in Scripture, that it need not be much insisted upon to be proved. *Rom.* 13. *The powers are ordained of God*; and to resist them, is to resist the ordinance of God. This condemneth first *Anabaptists*, who deny it to be a divine ordinance. It condemneth also the blasphemous *Quakers*, the railers at, and revilers of Magistracy, and despisers of dignity, and dominion. And thirdly, *Fifth-monarchy-men*, who would have no Magistrates to rule, except *Christ*, and his *Kingdome of Saints*: but in despite of all opposers, Magistracy will be a standing ordinance to the end of the world. *Peter* in his 1 *Ep.* 2 *ch.* 13. *ver.* saith, *Submit your self to every ordinance of man*, but *for the Lords sake*; for though the words seem to make Magistracy an *ordinance of man*, and *not of God* contrary to the doctrine delivered; yet his last words of the citation make it plainly *an ordinance of the Lord*, as to be *submitted to for his sake*; that is, because he hath *appointed* and *commanded* it: and yet he calls it *an ordinance of man* too; because it is such an ordinance of God as is instituted by him, to be exerci ed *by men*, *among men*, and *about man's*, or *humane affaires*, and in an *humane way*, that is, by *bodily coercion*, or *coactive* by the *sword*: and not *immediately* and *firstly spiritual* and *divine*, or by the *word*.

Objection.

Question answer'd. This answers and determines that question, which hath been moved; *In whom the Royal power*, (or power of other supreme Magistrates) *is originally?* To wit, *in God*, and *not in the people*; though conveyed and derived from God to the *man*, *Judge* or *King*, with the consent and agreement of the people. *Paul* makes it to be originally in God; and *Peter* denies it not, but insinuates the same, when he will have it *submitted to for the Lords sake*; but adds withall, that its derivation from God to man, is *by men*, or *the people*, and so is *virtually* in them also, as the means of conveying it; and that it is *for men*, and *about men*, that is the *peoples good*, in a peculiar way, and not in so peculiar a way *about the things of God*.

2. You

2. You have this doctrine; That Magiſtrates, who judge for God, *are ſacred perſons*; and that *their judgement* (being Gods judgement, and righteous) *is ſacred*. Yea, I find theſe 5. or 6. things ſacred *in them and about them*. 1. Their meeting together is ſacred, *Pſ.* 82. 1. *God ſtands in the aſſembly of the mighty*, or *the mighty Gods*; for ſo the word for Judges there ſignifieth *mighty gods*; and therefore the aſſembly of Judges is the aſſembly of *gods*, of *mighty gods*; and therefore ſacred. 2. Their *perſons* are ſacred for the ſame reaſon, becauſe they are *gods*, yea *mighty gods*; that that is, *gods by office*, and *repreſenters* of the great God, by way of *might* eſpecially, and *force*; that is, *Gods deputies*, of *force*, or of the *ſword*. 3. Their judgement is ſacred. *Deut.* 1. 17. it is ſaid, *The judgement is the Lords*; and in the *Prov. A divine ſentence is in the mouth of the King*. 4. Their *benches*, *thrones*, or *ſeats* of Juſtice (for *bench* and *throne* both ſignifie *ſeats*) are ſacred for the ſame reaſon, becauſe their throne is *the Lords throne*, and is often ſo called: ſo *Revel.* 4. 4. and round about *the throne* were 24 *ſeats*; that is, in the Original, 24 *thrones*; and upon theſe 24 *thrones* ſate the 24 *Elders*; ſo *Revel.* 3. 21. the *throne* of the *overcomer* is the *throne* of Chriſt, and of his Father; and 20. 4. where it is given to *exerciſe judgement*, there *thrones* are alſo given to ſit upon; that is, *benches* of juſtice and judgement. 5. Lawyers alſo are in ſome ſort ſacred, who plead at their bar, or before their *thrones*. Theſe are (in the entrance of the Civil Law) called *ſacerdotes juſtitiæ*, which all know to ſignifie *ſacred givers*, or *offerers* of *ſacred things*; that is, *prieſts*; they being a ſort of prieſts to *Juſtice*, which is a *divine attribute*; and are admitted to ſerve in her Courts, as miniſters, *ſacramento*, or *juramento Dei*, with an *oath of God* laid upon them. And this holdeth more in the Judges themſelves too 6 The people whom they judge are *ſacred*; yea, they are called *holy*, *Pſal.* 75. 2. where the word for the congregation of the people, is *mogned* as alſo 82 *Pſal.* begin. which ſignifieth an *holy meeting* an holy congregation. From every one of theſe ſomething may profitably be obſerved. 1. If the meeting of a Court of Juſtice

2 *Doctrine*

Obſervat from theſe

ſtice be *ſacred*, the eſtimation of it would be raiſed to an higher rate than the vulgar people commonly put upon it. They call it, (and perhaps think it in a wrong way) a *prophane Court*; but the Spirit of God calleth it an *holy* Court; and yet for diſtinction ſake, from more ſpiritual, if in a right notion, it may be called *prophane*, that is, worldly, ſecular, humane or *carnal*, as Scripture alſo ſometimes in a good ſenſe phraſeth *humane* and bodily things. 2. If Magiſtrates perſons be ſacred, as they are *Gods Deputies*, and are called *gods*, how great an impiety is it to violate their perſons, as they are thus *Gods deputies* and *ſacred*? The Perſon of an Ambaſſadour is inviolable, becauſe the repreſenter of Magiſtrates; how much more themſelves? *Davids* heart ſmote him for cutting off the lap of *Sauls* garment: but this age hath produc'd ſuch monſters, as without ſuch fear have deſtroy'd Kings, and Kingdomes. 3. and 4. If the judgement of Magiſtrates be ſacred, and their ſeats of Juſtice ſacred, their *juſt ſentences* ſhould be in great reſpect, and obeyed by Subjects. 5. Lawyers and advocates, becauſe they are ſacred alſo, ſhould remember the Judges Benches to be gods thrones, to be his *altars of Juſtice*, at which they muſt not therefore ſacrifice to *injuſtice*, nor with polluted and unjuſt either tongues or hands: and much more the Judges themſelves, who are the ſuperiour *Prieſts* of juſtice, as Lawyers are the inferiour; or if you will, rather the *Levites* only of Juſtice, yet ſacred too, as *Levites* were in compariſon to others. 6. But yet if the people too, that are judged, be *ſacred* in their own manner and meaſure, and are *an holy congregation*, the *congregation of the Lord* alſo, and the *Lords people*, having his impreſſe and ſtamp on them, his mark of propriety, remember what *Nazianzen* ſaith to the Magiſtrate; *Thou art the image of God, and they with whom thou dealeſt, bear the image of God alſo*, &c. And to cloſe this, I look upon your ſervice, and what you are about, as a *ſacred ſervice*: for *to do juſtice and judgement is more acceptable then ſacrifice Prov.* 21. 3.

3d. Doct. The third Doctrine is, If Magiſtrates judge for God, as Gods

Gods deputies, then *ſubjection and obedience ſhould be yielded to them.* The Scripture is full and clear in this, *Rom.* 13. where obedience to Magiſtracie is expreſt, as to the ordinance of God; and there are three particulars implyed there. 1. There are none exempted from that obedience; let the *Papiſts* plead what they will, for an immunity to their Clergie, it is directly contrary to that text; *let every ſoul be ſubject to ſuperior powers.* 2. No Magiſtrate is excluded here from having this ſubjection due to him in his own meaſure, that hath but lawful authoritie, be he otherwiſe *good* or *bad*, *orthodox*, or *not*, *ſupreme* or *ſubordinate*. It is, I grant, a good requiſite in a Magiſtrate, to be both *good* and *orthodox*; yet if he be not, *ſubjection* and *obedience* is not to be withdrawn from him upon that account. As *Peter* ſpeaks to ſervants (1 *Pet.* 2. 18.) *Servants be ſubject to your maſters, with all fear; not only to the good and gentle, but alſo to the froward*; the ſame may be ſaid to ſubjects; *be ſubject to your King*, to your Magiſtrates, ſupreme or ſubordinate, whether good or froward. 3. There is obedience to be given to their *lawful commands*: and here falleth in that *Queſtion*, *Whether obedience ſhould be given to their unlawful commands?* That I may briefly clear this to you; Divines have a diſtinction of *ſubjection* and *obedience*; *Subjection* is larger, as the *genus*, that comprehends *Obedience*, as a *ſpecies* under it; and the other *ſpecies*, by moſt is called by the name of its *genus*, *ſubjection* only, as wanting a proper enough name of its own; though others for perſpicuity ſake, call that *active obedience*, which we call *obedience only*; and the other *ſpecies*, *paſſive obedience*, which we call *ſubjection*, by the name of the *genus*. *Subjection* then, or *paſſive obedience*, as others phraſe it, looks to the *authority* of the Magiſtrate eſpecially, whether the command be *lawfull or unlawful*, and ſo is *not to be denied to the authority of the civil Magiſtrate*. And from this I may reſolve that other *Queſtion*, *How far humane lawes oblige the conſcience?* And for anſwer, take theſe three briefly. 1. Humane lawes made by them that have power to make them, do oblige to *ſubjection* to the *authority*, though not always to *obedience*;

Queſt. *Anſw.*

Queſt. *Anſw.*

ence; as when the things commended are unlawful, by a ſuperiour law of God, or nature: yet even then, *ſubjection* is due to the authority, and it is not lawful for *private ſubjects* to reſiſt with armes or violence, the power of the civil Magiſtrate: but if the command, or law be unjuſt and unlawful, by a ſuperiour and higher law, *obedience* may be denied. Take an example in *Dan.* 3. of the three *Children*, as they are commonly called, or rather *young men*. *Nebuchadnezzar* gave out a very unlawfull command, to worſhip his golden image, Theſe 3 godly youths did not refuſe *ſubjection to the authority* of the Magiſtrate, but only *obedience to the unlawful command*; they would not worſhip the image, but they yielded their perſons to the Magiſtrates diſpoſal. But 2. This will not ſatisfie the conſcience of a true Chriſtian ſubject, to give ſubjection only, but alſo *for conſcience ſake* he muſt give *obedience* to all the lawful commands of the Magiſtrate. And here is the difference again between a *lawful Magiſtrate* and an *Uſurper*? becauſe to an *Uſurper* we owe neither ſubjection to his *authority*, which is *none*, or *null*: nor obedience to his commands, though otherwiſe juſt; becauſe they are *à non habente poteſtatem*, from one that hath no right to give out ſuch commands. If for other cauſes, we obey, as for ſhunning confuſion of all, and waiting for better times and meanes, than at that time can be had; that *obedience* comes upon another account, and from that *ſupreme law*, *Salus populi*, and ſome other the like. Therefore learned Divines on that 13 *Rom.* underſtand not the *power* of natural or phyſical *might*, which may be in *robbers* and *uſurpers*, but of *moral power* or *right*, which is in lawful Magiſtrates, and is ordained of God. There is a vaſt difference between ſubmiſſion to a lawful Magiſtrate and an Uſurper: the one ought to be voluntary, chearful, and for conſcience ſake; but the other in all *loyal* and *honeſt men* is involuntary and conſtrain'd, like to a ſubmiſſion to the *plague*, as a *rod* of Gods *unavoidable* providence, and all-ruling hand. 3. If a ſubject cannot *obey* the Magiſtrates command without ſin, then he ſhould ſatisfie himſelf with *ſubjection* to his authority; if

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he cannot give *active obedience*, (as others ſpeak) he ſhould give *paſſive*; and that is alwayes neceſſary for private ſubjects, or in moſt caſes at leaſt; in ſome caſes they may flee if they can; and *David* did not yield his perſon to *Sauls authority*, to diſpoſe of it as he would, and yet did not ſin in ſo doing: but *obedience* is not alwayes ſo *neceſſary*; Yea, if the command be unlawful it is neceſſary not to obey, becauſe no man is obliged in conſcience to ſin againſt *God*, by obeying *man* but is bound to the contrary, rather to obey *God* than *men*; as may be ſeen by the Apoſtles, *Act.* 4. 19. They appeared indeed before the *Counſel*, and yielded ſubjection to the authority; but they commanding them *not to preach in the name of Chriſt*, they obeyed not, upon that known ground; *It is better to obey God than man*. And thus I hope both the Queſtions are ſufficiently cleared, as far as is fitting to this occaſion.

The 4th Doctrine is, If the Magiſtrate judge for God, *he muſt not be excluded from having a power about the affaires of God*. It is true, when the *affaires* of *God* are diſtinguiſhed from the *affaires* of *the King*, he hath not power about both in the *ſame way*. And this takes in *that Queſtion, What power the civil Magiſtrate hath in affaires eccleſiaſtick*, or *of the Church?* For clearing of which, I ſhall briefly give that which ſoundeſt Divines reſolve about this ſame queſtion in other words, *What power the civil Magiſtrate hath in matters ſpiritual?* There is therefore a twofold *eccleſiaſtick*, or *ſpiritual power*; the one *objectivel*, only ſuch; the other both *objectively* and *ſubjectively*, or *formally* alſo. The firſt is not denyed the civil Magiſtrate, whether about *eccleſiaſtick* and *ſpiritual perſons* or *affaires*; but the ſecond is. A power *objectively* eccleſiaſtick only, is the civil power it ſelf of the Magiſtrates office, exerciſed by *the ſword*, and in a *coactive*, or *coercive* manner only, about the *Church*, or *eccleſiaſtick* and *ſpiritual perſons* or *affaires*, as they *are*, or may become the *object* of this power, which *ſubjectively* or *formally* as *ſubjected* in the Magiſtrate, is only *civil* and *bodily* by the *ſword*: not *ſpiritual*, *eccleſiaſtick*, or by *the word*. A power *formally eccleſiaſtick* and *ſubjectively ſpiritual*, is not only ſo

Doct. 4.

Queſt.

Anſ.

in regard of the *object* of its exercise (the *church*, and *church affaires*, or *persons*, in which regard it is also *ecclesiastick*, or a *church-power* and *inspection* as the other was) but in regard of the *manner*, and *forme* of exercising it especially, which is *ecclesiastick* only, and *subjected in the church*, as as her *formal* and *proper* accident; and more *spiritual* than the other, as principally conversant about the *spirits*, or *consciences* of men, and in a *way* also *spiritual*, and suitable to the *Spirit* or conscience; the *word* only, or *sword* of the Spirit, and not *bodily*, *coercive*, or *using* force of a material *sword*. This ecclesiastick way the civil Magistrate claimeth not, or ought not to claim. For making this yet plainer to you, you may see here three things in ecclesiastick affaires, that *Jehoshaphat* takes.

1. 1. A care of Religion, *v.4. He brought the people back to the Lord God of their fathers.* When they had faln from the true religion to false, and into Idolatry, he brought them back to the true worship of God again. But how? In a magistratical way certainly, and by *imperial commands* of penal Laws, & execution of them; by proclamations, edicts, acts of Counsel, Parliament or Sanhedrim, *&c.* and not in a *Priestly* or *Levitical* way. And thus to do is no doubt incumbent to the true Christian Magistrate, as well as to *Jehoshaphat*, *to have a care of the true Christian Religion, as it is established in his dominions, according to the word of God*; and if there be any *defection* from it, or *defect* in it, it lyeth *in him*, and *on him*, to reform them, and bring the *people and priests* both back to the first pure and *standard-form*, as *Jehoshaphat* did here,

2. and other godly Kings of *Judah*. 2. *Jehoshaphat* hath a care (*ver.*8.) to appoint Levites in places where they should be; not that he *ordained* Levites, (they were ordained of God, and a regular way of their *succession* established) or made Levites of whomsoever he pleased; that was a part of *Jeroboam*'s fault and folly, for which he and his posterity were rooted out: the civil Magistrate cou'd do no such thing; he might make no *new officers* in the Church, or order the old otherwise than God had appointed: but *Jehoshaphats* care was here, that the people in no place of his domi-

dominions requisit, should want *fit teachers*, and *spiritual* governours, such as God himself had appointed. And so unquestionably it is the duty of the Christian Magistrate, to take care, that all places within his dominions, may be served sufficiently with *godly* and *able* Ministers, such, and in such a way, as God in his word hath appointed; and to have a care that maintenance be provided for them, or that that which was theirs by *divine right* may be brought back to the right owners, and all contrary abuses removed; that they may serve with chearfulnesse, and without distraction in the work of the Lord, having their family and relations, (for whom they are bound to provide) sufficiently furnished with what is *necessary* and *honest* in the sight of all, that they lye not under the reproach and reproof of the *Apostle*, 1 *Tim.* 5. 1. as too often it is, to the great *scandal* of the Gospel, and unspeakable disgrace of our age and times. 3. *Jehoshaphat* in the 9th verse hath a care, that Ministers do their duty; *he chargeth them in the fear of the Lord, to do their work faithfully, and with a perfect heart.* And so undoubtedly the Christian Magistrate may very well do now; and charge negligent ministers to be diligent in their calling, and to busie themselves with their own work that is proper to their charge; and warn them, that they go not without the bounds of the same, or meddle with things that belong not thereto. All these you see *Jehoshaphat* taketh a care of here, & that very laudably. 3.

Other things we shall adde, which are also clear in Scripture. 4lv. Therefore Christian Magistrates may take order with them that are *seditious*, with *schismatical* and *heretical* persons, that trouble the peace of the Church; but civilly only, that is by his *coercive power*; or temporal, bodily, or pecuniary mulcts and punishments, suppresse both. It is for this end, that he is *the minister of God, for the punishment of evil doers*, and that as well in the Church, as in the Commonwealth, where both are materially one especially, and disorder proceeds to the disturbance of *quiet, godlinesse*, and *honesty*; which to preserve, is his end, and for which he beares the sword, and not in vain. 4.

5. Whatever 5.

ver power the Kirk hath in it self to convene Synods and Assemblies, yet for all that the Christian Magistrate may also call Synods, for the determining of controversies that arise in the Kirk, and for healing of rents and schismes, and may *charge* them, yea take them sworn to determine all according to the word of God to the uttermost of their power, and to lay aside all self ends, interests, and partialities; and in many cases not only may, but ought to do thus, and charge on them (as a heathen King did) *whatsoever is commanded by the God of heaven.* Ezra 7. 23. This is the power *ecclesiastick*, or *spiritual* objectively, which the Magistrate hath.

As for the Ecclesiastick, or Spiritual power, *formaly* so called, it belongeth to the ministers of the Church; as the *authoritative* and *official* preaching of the word; the administration of the Sacraments, the determination of controversies authoritatively, according to the word of God, and from it; the ordination, and deposition of ministers; the exercise of the Keyes of the Kirk, and ecclesiastick discipline; the appointing of rules, or making canons for order, and decencie, in and about Church matters, 1 Cor. 14 last. Now all these in an ecclesiastick way, being the *formal acts*, and exercise of an ecclesiastick power *formally* taken, belong only to the ministry, and Church-officers *properly* and truly so called, and *not to the magistrate*; to wit, to do the things themselves; but only to have *a magistratical inspection* about them, and over them, as they are a part of the *object* of his coercive power, to see that they be rightly and well done. This by *Constantines distinction*, and *confession* in that famous Synod at *Nice*, is clear to have been *the received*, and *acknowledged judgement*, both of *Kirk* and *Commonwealth*, a sound and *orthodox magistrate* of that time. *I am Bishop of things without, and ye are Bishops of things within the Church*, saith he: the *inspection* τῶν ἐκτὸς ἐκκλησίας, of things *without*, and *about the Church*, belong'd to him; and the *inspection* τῶν ἐντὸς τῆς ἐκκλησίας he ascribes to the *Bishops*, *or Ministers*; as he could not well do otherwise, the inspection he spoke of, being that from which they had

had both their *name* and *charge* of *inspectors*, or *Bishops*.

For this, it is considerable (whatever is said to the contrary) that *Jehoshaphat* maketh a difference *of distinct* Judicatories in the last verse of this chapt. where he speaks of rulers of the house of *Judah*, for matters of the *King*; and rulers in the *matters of God*. The reasons of this are, 1. Because as the Magistrate hath only the inspection of *things without*, or *externals*, so his *weapon*, & means of his work, the *sword* that is given him, can only reach the *outward man*, not the *inner man* of the conscience and spirit; he can only kill the *body* but neither kill the soul, nor throw *both body and soul* into Hell fire. But the Ministers work is chiefly, and only almost, or in comparison, about the *inner man* of the spirit, or soul; his weapon also spiritual, and not *carnal*, or *bodily*, the *Word*, 2 *Cor.* 10. 3, 4, 5. *Heb.* 4. 12, 13. 2 *Cor.* 2. 14, 15, 16. *Matth* 16. 19. and 18 18. *Job.* 20. 22, 23. and so about all these others, that the Magistrates power cannot reach by his office, directly at least, and immediately, as the ministers doth, but more indirectly and remotely, and by meanes of the body, and bodily things only, 2. Therefore the Ministers inspection concerning religion, and religious, and Church-affaires, persons, and matters, is more *purely spiritual*, and more about *spiritual things*, and more nearly about the *Spirit*, and in a *spiritual manner*, than the Magistrates inspection, which is more corporal, bodily, or carnal, outward, remote from the *spirit*, and therefore more remotely only and *improperly* spiritual, than the other. 3. The Magistrates inspection is not only of all things under his *civil dominion*, but also *with dominion*, and as he hath *dominion* of life and death, according to law, and should use it with meanes, and in manner suitable to that end, the *sword*, whose power is coercive, and *properly Empire* or *Dominion*. But the administration *formally* ecclesiastical, is no *empire* or *dominion* properly, but a *service*; not *imperium*, but *ministerium*, under their only head and master in this line, Jesus Christ. And though the Magistrate be but a *minister* of God also, yet he is so a

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minister to God, as that he hath a *magisterie*, or *mastership* and *dominion* over his subjects, but regulated by law; which ministers of the Church have not. The Magistrate is a minister of *the law*, and of *death corporal* by the law, as it stands in force still to condemne, by its perpetual, and universal justice, and equity of judicials, streaming from the higher morals, and as conjoyned with the Gospel, like a Schoolmaster to drive to Christ, or take away and remove certain offenders, for conservation of humane society and order, *Rom.* 3. 19. and 13. 3, 4. 1 *Tim.* 1. 9, 10. 1 *Cor.* 3. 7, 9. 1 *Tim.* 2. 2,3. But he is no minister of the Gospel, nor is ever named among them in Scripture, saving as far as the law is subservient to, and conjoyned with the Gospel in a coactive way; which will inferre it *objectively* only. Contrarily, the ministers of the Church, are ministers of the Gospel chiefly, and of the law only as *spiritually* subservient to it, not as *coactively*.

The Kings of *Judah* were never quarrell'd with for medling with matters of Religion, in this civil and objective way. but when they intruded upon matters *meerly* and *formally* Ecclesiastick, to perform duties not that way competent to them, but only to the officers of the Church, they were severely censured both by God, and good men, as may appear by *Uzziah*, 2 *Chron.* 16. when he ver. 16. would burn incense in the temple to the Lord, which belong'd only to the *Priest*, and not to a *Levit*, much lesse to any that was neither, nor yet any extraordinary prophet; he is severely dealt with, as an heinous transgressor; so that the like upon a good King, and a good man both, is not to be found in all the Scripture again, with Gods so signal and miraculous approbation. I believe so much is here cleared, and granted to be the Christian Magistrates, as none that is orthodox can desire more: nor for any thing that I read, do I find that all Episcopal men have gone so great a length. And certainly (it would be considered) any power that the Christian Magistrate hath in ecclesiastical matters, cannot be *destructive*, yea nor *diminutive* of the power of the Kirk; but *cumulative*, *augmentative*, or *auxiliative* of

of it, it may well be, and *should* also be by the word of God; becauſe the Chriſtian Magiſtrate ought to employ all his power for advancing of Chriſts ordinances, and not for clogging, manacling, or hindring of any of them: and how abſurd were it, that by becoming a Chriſtian, he ſhould put the Church in a worſe caſe, than if he had not become Chriſtian? for it is certain that Chriſt ſo provided for his Church, by meanes *intrinſecal* to her ſelf, and *formally* her own, that for her government as a Church, ſhe needed not to depend upon the Princes of this world; being her ſelf a *Kingdome* as it were of another world, and of a *new world* of Chriſts making, 1 *Cor.* 2. 5. 10, 11, 12. *Joh.* 18. 36, 37. 1 *Tim.* 6. 13. 2 *Cor.* 5. 17. *John* 3. 3, 5. *Revel.* 21. 5. But the Chriſtian Magiſtrate by his countenancing and ratifying the lawes, and *liberties* of the Kirk, and by adding his *civil ſanction* to her canons and orders, when, and where it is expedient, and is humbly deſired by her, doth no doubt much ſtrengthen her hands in the diſcharge of her officers duties, eſpecially of *diſcipline*; and this is to cumulate her power with his, and to ſerve Chriſt, not only as a Chriſtian, but by virtue of Chriſtianity, to ſerve him *as a Chriſtian King*, and as a Chriſtian magiſtrate; and to make magiſtracy it ſelf ſerviceable to him and his Goſpel, even as the *law* and the *magiſtrate* were both by inſtitution conjoyned to the Goſpel, & to its affairs, for this end. 1 *Tim.* 2. 2. with 1, 8, 9, 10. And thus indeed the Kings of the earth *do bring their glory and honour into the new Hieruſalem*, *Rev.* 21. 24.

I have held forth theſe things at this time, that it may be ſeen, *what our doctrine gives to the civil magiſtrate*, and to ſtop the mouths of all theſe, who calumniate us and our doctrine herein. For as ſome men have ended heretofore, ſo they begin again: they ended with calumnies and reproaches of *Presbyterians*, and have caſt aſperſions upon our Church, as if we did not give the civil *Magiſtrate* his *due*. But both our *doctrine* and *practiſe* have given evidenter proof to the world of our loyalty, than theirs have. For where were theſe mens tongues and pens, yea, and hands too, all theſe times under the tyranny of the uſur-

ſurpers? Not a word from them then, when faithful miniſters *here*, were holding up the true intereſt of a King, in the very face of the uſurpers themſelves. But now, after this gracious revolution, and bleſſed peace, men will creep out of their holes again, and caſt fire balls of contention, and ſlander faithfuller and honeſter men than themſelves. There are two things I could never love; one, in the time of outing of our King, for men *either to ſpeak* or *do*, that which might ſtrengthen the hands of the uſurpers: the other, that after we have now a ſetled peace, men again ſhould move tickliſh queſtions, which it is neither *ſafe*, nor *prudent*, to be buſie with; and it ſpeaks more malice and malignity of corrupt minds and ends, than ſober reaſon, and unprejudicat ſound-mindedneſſe: and railing being their beſt arguments, they are to be left to vent their own folly. 2 *Tim.* 3. 9. or to have the anſwer that *Michael* gave to *Satban*, *Jud.* 9. *Zech.* 3. 2.

This Doctrine delivered about Magiſtracie, is according to the word of God, and our Confeſſion of Faith. I ſhall
Uſes 1. give you three uſes of it. 1. If the Magiſtrates judge for God, they ſhould conſider, that they are Gods deputies, and therefore ſhould ſtrive to reſemble God, by ſhunning the 3. vices held forth in the text: there is *no iniquity with him*, nor *reſpect of perſons*, nor *taking of gifts*. 1. Seeing you are *gods*, that is *vice-gods* by office, ſtrive to be like him in nature holy, as your father that is in heaven is holy; made *partakers of the divine nature*; looking on, and ſeeing ſin as God ſees it, who is of *purer eyes* than to behold iniquity, to wit, with approbation. 2. Not looking upon externals, as riches, honour, and ſuch like, in the parties judged. There is *no reſpect of perſons with him*, neither ſhould there be any with you, to regard, or prefer any, for riches, honour, favour, kindred, acquaintance, &c. but to *weigh cauſes*, and to judge righteouſly and impartially, the poor as well as the rich &c. 3. Nor to look at gifts, for they blind the eyes of the wiſe. This I inſiſt not on, as leſſe belonging to you, than to inferiour judges, or judicatories; but in ſo far, as you eying your ſelf-intereſts, you may thereby wrong the

the publick, or any others Being Judges for God, you ſhould not judge to pleaſe Men, nor to diſpleaſe God; ſeeing you may pleaſe God beſt by not wronging of Men; and the intereſts both of God and Man may conſiſt well together, if they be rightly managed, and that of Mans duely ſubordinated to God.

The Second Uſe is from that, *God is with you in judgement.* If ſo, then he is looking on you, what you doe, he ſeeth all your waies, *Prov.* 5 21. *the waies of man are before the eyes of the Lord, and he pondereth all his goings.* He not only ſeeth your practiſes, but your principles, upon which you act; he ſeeth all your Aims, and your Deſignes. *All things are Naked and open before the eyes of him with whom we have to doe, Heb.* 4. 7. yea, all your contrivings in the dark, and counſels in ſecret, are ſeen to him, *Pſal.* 139. 12. *the darkneſſe hideth not from thee, but the night ſhineth as the day; the darkneſſe and the light are both alike to thee,* ſaith King *David* there. *Uſes* 2.

The third Uſe is from that, *The Lord is with you.* It may be your encouragement, and the peoples comfort; your encouragement in that he is with you, for your help. It will not be enough for you, to have his eyes upon you as an Obſerver of your waies, whether good or bad, but labour rather to have them on you, as Approvers of your way, that this may move you to do that, which is right in his ſight; and then for his help, take his promiſe for it, 2 *Chron* 15. 2. *The Lord is with you, while you be with him, and if you ſeek him, he will be found of you.* It is alſo for the peoples comfort that he is with you in Judgement; for it is a remedy againſt their fears that they may have, of things going wrong. *He who hath the heart of Kings in his hands, to turn them as the River of Waters, Prov.* 21. 1 hath alſo your hearts in the ſame hands. What ever Channel you may run in, may God bring you to run in a Channel that may be for his Glory, and the good of his people. *Uſes* 3.

The Third Thing held forth in the Text, is the great Wheal, which ſhould move you in all your actings, and that is, *the fear of the Lord upon you.* Leſt I be prevented by time *The third thing in the Text.*

time I ſhall be ſhort in this; and therefore take theſe 4 or Five only as a ſhort view. 1. This fear of God will have ſuch influence upon your actings, that it will make them lively; there is a great difference betwixt things that move by Art, and ſuch as move by Nature; the motion of the firſt being Artificial is but inconſtant, but of the other, the more natural the more conſtant; for example, between the motion of a Clock that moves by wheels and poiſes, and the motion of a living Creature from an internal principle of life; when the poiſes runs out, they are at a ſtand, and their motion ceaſeth without hope, or help from themſelves; but what moveth by inward and natural principle, as it ceaſeth motion of its ſelf, ſo it begins it again of its ſelf as it liſteth. So Judges moving and acting more artificially then naturally and lively, act but hypocritically, and upon external reſpects, and differ much from ſuch as act from an inward principle of the fear of God, which gives another ſort of life to their motion, then they would otherwaies have, and makes them conſtant and bent in their actings for God. 1. Let therefore the fear of God give influence to your motions, and that will make them not only acceptable to God, and profitable to Men, but will make them readily and conſtantly ſuch. 2, This fear of God is a chief requiſit in a Magiſtrate, and a qualification of him, preſſed in the word of God, *Exod.* 18. 21. *Jethro* gives his advice to *Moſes*, for providing of Magiſtrates, to look out able Men *fearing God &c.* 3. Yea, the fear of God is the diſtinguiſhing Character of a juſt Judge, from an unjuſt, *Luk* 18. 4. *the unjuſt Judge is one that neither feareth God, nor regardeth man.* 4. The fear of God is the beſt diſcerner of what is due to God, and what is due to a King, 1 *Pet.* 2, 17. *Fear God and Honour the King*; None will ever honour the King rightly, but ſuch as fear God aright, as that text plainly inſinuates. 5. The fear of God ſhould be the great mover of al the actings of Judges upon the bench; and it hath this five fold vertue in it, which may ſerve for Application and Uſe. 1. When you look upon duty, it hath a ſtirring & incouraging vertue to the

the performance thereof, notwithſtanding of difficulties, that might otherwiſe hinder. 1 *King.* 18. begin. Good *Obadiah* in a difficile time was kind to the Prophets of the Lord; and that which ſtirred him to it, was, *that he feared God.* 2. If you look to the evil, you may be tempted to commit in your judgeing, the fear of God hath a reſtraining and a deterring vertue to keep you from it. *Job* was a King, as ſome think; at leaſt a Judge; and of him, *cap.* 1. 8. it is ſaid, *he feared God*, and departed from evil. Why *departed from evil?* he feared God. 3. When any Queſtion falls between the commands of God, and the command of a *King*, and their commands are contrary; then the fear of God giveth both a *diſcerning*, and a daring vertue what to doe. *Exod.* 1. 16. *Pharaoh* commanded the Midwives to kill the male Children; but though *Women*, they would not obey that command; and that becauſe as the Text ſaith, *They feared God.* But did they not fear the King too? yea, and that ſomewhat too much, becauſe for fear of their Life, they *Lyed* to him; but notwithſtanding this weakneſſe, yet becauſe they *feared God* more then the King, and preferred Gods command to his, though with the hazard of their Life; for this they are praiſed and rewarded, and the other not taken notice of. 4. When any is tempted by opportunity caſt in his hand, to be avenged on ſuch as wrong'd him, the fear of God hath a pacifying vertue, and a forgiving. So *Joſeph* had opportunity to have been avenged on his brethren; yet he intimates to them, *Gen.* 42. 18. that they needed not be afraid of that, and why? *I fear God*, ſaith he. 5. When after debates, you come to Parliamentary Concluſions, which are to be Laws, that you make, let the fear of God command and ſway you to that which is right. So much for the Third point of my Text.

The Fourth and laſt thing held forth in it, is the warning, *Take heed what you do*; and that redoubled; *Take heed that ye do it*; that is, that ye, *Judge for the Lord*, not againſt him, nor otherwiſe, then he would have you, and directs by his word; ſeeing you are his Deputies. So may I juſtly *The fourth thing of the Text.*

I justly say to you at this time; you are about weighty matters, and have great need of deliberation, if ever any Parliament had, you have, who are now set down after so many Confusions and strange Revolutions of time. Therefore take heed what ye doe, and take with ye warning, and I shall lay it before you in these three Respects, wherein you had need to doe so. 1. In reference to things past. 2. To things committed to your present care and trust. 3. Not only, to these, and your selves, and whom you represent in the foresaid respects, but also for future Ages, and to your posterity.

1. Looking upon things past, I shall lay before you these Six, that you have need to take heed to. 1. That as there are Mysteries in Divinity, so there are also Mysteries of *State*, such as the Prerogative Royal the Priviledges of Parliaments, and the Liberties of the People. These have been too much div'd into and debated; especially the Royal Prerogative which I ever held safer to be left without debate, then exposed to the inconveniences thereof. and wish hereafter that *State Mysteries* may be lockt up in a Cabinet of State fit for them, as things sacred, and not easily to be brought under debate, much lesse of the Vulgar. The Law of the Kingdome (what ever that was) after once publication, at the first setling of Royaltie in *Israell*, was laid up by the Ark.

2. Take heed how you distinguish times; they that distinguish well, judge well. It is an old distinction, *Aliter tempore belli, aliter tempore pacis:* distinguith the time of War, from the time of Peace. Many things fall out in a time of War (especially a civil War) which would be absurd in a time of Peace. In every civil War there are parties who speak and do these things for mutual defence and justification, which would seem very irrational in time of Peace; many things have been condescended to by men of greatest loyalty, to prevent things that might prove hurtful to the *State*, which would not in time of quiet: and now in peace to question these things as evidences of disloyalty, were to wrong both intentions and practises of

good

good Subjects whose honesty hath been evidenced by their constant practises for Authority, even to the full latitude of rights due thereto. It will not be seasonable in time of peace to rake up all these.

3. Take heed what you do in reference to *extraordinary facts*, which are no rules for ordinary practise, and yet universally have been (lesse or more) in all reformed Kirks, in their bringing back from *Popery* to the true Religion. I shall instance in one, the calling of the reformed Ministry, wherein *Papalings* universally through all the Churches, that separates from them, challenge a *Nullity*, and an intercision, though unjustly; yet it cannot be denyed but that in the case there was something extraordinary, though the exigence of those times that would not now be made ordinary. It will not be the looking back to a few years, but to fourscore years and more, that will serve the turn here, if you would dip into these things. Take heed, that you condemn not your noble Ancestors, whose memory is yet grateful and fragrant (to all the godly that are sufficiently *knowing*) for their zeal in the work of Reformation; and God hath blessed their Families, that this day many of their Posteritie are sitting among you in Parliament. I shall further clear what I mean, by a passage out of King *James*, (acknowledged by all to be a Judicious King) in his *Basilicon doron*, 2 Book. It is well known, none speaks more against *Disorders*, *popular Tumults*, and *Insurrections*, then he doth in that same place: yet mark his words. *The reformation of religion in* Scotland *was wrought extraordinarily* (or extraordinarily wrought) *by God*, Whatsoever then may be done against *Disorders*, *Insurrections*, *Tumults*, *Seditions*, and such like; take heed, that you do not reflect upon that, *which hath been extraordinary wrought by God*.

4. In looking upon things past, you would distinguish betwixt things done through *infirmity*, and things done through *Malice*, or *malignantly*. There have been many things done through infirmity, out of the heat of distemper'd zeal, and through the confusions of the times, that

you

you would rather caſt a vail over, to cover them, then to expoſe their nakedneſs to the world: eſpecially, ſeeing the covering of ſuch can bring no prejudice to King or State.

5. When you look upon bypaſt wrongs done to your Perſons, or Eſtates, take heed what you doe in reſenting them. Follow rather the Apoſtles counſel, *Rom.* 12. 19. *Dearly beloved, avenge not your ſelves, but rather give place unto wrath, for it is written, vengeance is mine, I will repay it ſaith the Lord.* And ver. 21. *Be not overcome with evill, but overcome evill with good.* I may ſay it truly, and without offence I hope, That the King hath ſuffered more wrongs, then ye all have done, in reference to his Perſon, Family, and Dominions: yet he is graciouſly pleaſed to paſſe over many and great wrongs in all theſe. It is a moſt Noble ſaying of his, and well becoming a King; *I have learn'd both to forget, and to forgive.* Take your copy by him, I know you love him: therefore learn this of him; both to *forgive and to forget.*

6. You had need to take heed what you do in reference to former *Ingagements.* There are Ingagements, that may very well be renounc'd; I may free the *Nation* of that Horrid Rebellion, that the *Uſurpers* were guilty of; for the Nation did ſtand againſt it, and did come under much miſery in oppoſition to it. Yet there are engagements, that ſome have been upon, not to be approven but Condemned. Such as. 1. Diſloyal engagements for ſuſpending of the King from the exerciſe of his Power, and from being upon the head of his Armies, till he gave ſatisfaction in ſuch and ſuch things: we have learned no ſuch doctrine. 2. There were alſo engagements renouncing the King and his Family, which though preſſed by the *Uſurpers*, and taken in the hour of tentation, yet they ought to be lamented, and mourn'd for. 3. There are uncharitable engagements, and unjuſt, which did deprive a great part of the Nation of their birth-right, which are to be reſcinded. 4. There are engagements, *Schiſmatical Engagements*, *Seditious Engagements*, renting both Church and State concerning *publick Reſolutions*, for raiſing all the Subjects

to

to defend the Land, invaded by a Forraign and an Uſurping Enemy: ſuch are alſo to be provided againſt.

5. There is yet another Engagement to be ſpoken of; and there is a great rumour among all, of the breaking of that alſo: and that is the *Covenant-engagement, the tye of the Oath of God upon us.* I doe ſpeak of this rather to diſpoſſeſſe people of their fears, and apprehenſions they have, then any way to inſinuate, that you have a purpoſe to break it. A wiſe Parliament may very well know how to ſecure their Neighbour Nation (if that be the Queſtion, and they have jealouſies of our ingering of our ſelves on them, upon that ground) by civil bonds, without medling with the ſacred tye of the Covenant. Wiſe men may diſcern betwixt two parties barely bound one to another; and two parties bound to a Third, and ſuch a Third, as that binds to. If there were no more but a ſimple league betwixt the two Nations, upon a civil intereſt, it might ſtand or fall at the arbitrement of the Nations that made it: but both being bound to a Third, and a greater party than both of them, by Oath, it cannot be diſſolved without the conſent of that *Third*: this Third is *God*, that both the Nations are bound to, who will not diſpenſe with his Covenant, made to him for ſo *neceſſary duties*. Wiſe men may well diſcern betwixt a Text, and a falſe gloſſe put upon it: and all godly and wiſe will as eaſily diſcern the nature of the Covenant, from the rebellious, ſeditious treacheries of falſe Men, and falſe Covenanters, that ſome of them have built upon it. Let the rubbiſh of ſeditions and rebellions, wherewith the Covenant hath been covered, if not buried, be thrown away, but the Covenant preſerved; and let the chaff of ſelf-intereſts, that men have had, pretending for the Covenant, but intending other things, be blown away, that the Covenant, which is good in it ſelf may be retained. *Take heed what ye do with the Oath of God.* A Learned Divine ſpeaking in Defence of that *oath*, ſaith rightly, That the Schoolmen have a Rule, received both by all *Caſuiſts*, and *Civilians*, *That a promiſſory Oath cannot be diſcharged, for any other reaſon, but for the unlaw-*

lawfulneſs of the matter. And it is agreed upon by all ſound Divines, *That an Oath cannot loſe its force upon any ground but on that which is intrinſecal to it*; *i. e.* contained in the body, ſubſtance and matter of it; and not upon *extrinſecals* and *acceſſories* to the Oath. The meaning is, that it muſt be the *unlawfulneſſe* of the *thing and matter ſworn*, that looſeth the Oath, and not extrinſecal circumſtances. Now, whatever otherways may be pretended againſt this Covenant, the *matter* of it will be found to be lawful, and made up of *neceſſary and moral duties*, whereunto we are ſo bound, *That no power on earth can looſe us.* Take heed to the two Oaths, of *Joſhua* to the *Gibeonites*; and of *Zedekiah* to the King of *Babel*: take heed to the judgements, that follow'd the breach of them; and take heed to the two Scriptures, that I ſhall cite to you. *Prov.* 20. 25. It is a ſnare to the man, who devoureth that which is holy, *and after Vows to make inquiry*, the Covenant is a *Vow* alſo. The other is *Eccleſ.* 5. and 6. *Suffer not thy mouth to cauſe thy fleſh to ſin*, neither ſay thou before the Angels; *that it was an error*: wherefore ſhould God be *angry at thy voice, and deſtroy the work of thine hands?* I exhort you in the fear of the Lord, that you doe nothing that is unneceſſary, nothing that is ſcandalous, or may involve the Nation *in further wrath from the Lord*; and that ſo much the rather, as the *Covenant* comprehends fully, all our duties to God, and our King, being taken in the pure intention, and genuine meaning of it.

Secondly, Take heed what ye doe in reference to the things committed to your preſent care and truſt. There are 3 things here, that *Jehoſhaphat* hath a care of. 1. Religion, which belonged to the Church of the Jews. 2. Of the Laws, whereby the Commonwealth was rightly ruled. 3. Of the *Levites* and *Prieſts* for the keeping up of the true worſhip of God among them. Theſe three are alſo committed to your care, *Religion*, the *Commonwealth*, and the *Miniſtry*.

1. For Religion, thanks be to the Lord, ye have not the people to bring back to the true worſhip of God, from Idola-

Idolatry, as *Jehoshaphat* had; but you have the true Religion preserved as yet in *these Nations*. Yea, the Lord hath kept it with us for divers generations: since that great vastation upon Religion in *England* by Queen *Mary*, we have had religious Princes, Queen *Elizabeth*, King *James*, and King *Charles* the First. What ever other Debate they had concerning Church government, yet they were Maintainers of the true Religion, that is Defenders of the Protestant Faith. And for the Prince who now reigneth, though his wicked Adversaries bad him go, *and serve other Gods in the land of graven Images*, yet God hath preserved him all this time in the true religion, and returned him unto us to be a *Defender thereof*. There is nothing left to you, but to keep it, as it is settled, and transmit it, as you have received it to the following generations.

2. The care of the Commonwealth is committed to you: and that it may fare the better with it, let Judicatories be opened for Administration of justice: but this I shall pass, as proper to your selves, to think on by your selves. Only I shall tell you, that this Commonwealth is in great distress, and hath as great need of present and pregnant help. The Magistrate hath many Titles in Scripture; but I shall only touch upon two, which are suitable to the foresaid condition of the Commonwealth. First Magistrates are *Physicians*, or Healers. *Isa.* 3. 7. And such we have great need of. The Lord may say as he did, *Jer.* 8. 22. Is there no Balm in *Gilead?* Is there no *Physician* there? Why then is not the health of the daughter of my people recovered? God hath given the land *Physicians* for their souls; and ye are look'd on, as *Physicians* for their *Estates*. If you heal their wounds, you shall carry the name of expert Physicians. The second Title is, *Pillars*, or *Supporters*. *Psal* 75. 3. The Commonwealth is a ruinous House; and happy shall you be, if you support it, if you shall be the repairers of her Breaches. *Isa* 58. 12. God hath called you at this time for such an end; put to your hand, give your help, and keep it from ruine, *Isa.* 3. 6.

3 The Miniſtry is committed to your care; they have ſuffer'd with the Magiſtracy all along: they have had the ſame enemies: they who have cry'd down Magiſtracy, have cry'd down the Miniſtry alſo. There are not two callings mentioned in all Scripture, that carry ſo immediate a ſtamp of *divine ordination*, as Magiſtracy and Miniſtry. Seeing therefore the Miniſtry hath ſuffered all along with Magiſtracy, it ſhould be your care both to incourage them, and to provide competent livelyhoods for them, and theirs, as hath been before laid out from *Jehoſhaphat*'s Example.

Objection. It will be perhaps Objected here, that Miniſters have been raſh, heady, and indiſcreet to *authority*; *rigid* in their dealings with *Nobles* and *Gentlemen*, and others of the land.

Anſwer. 1 *Anſwer*, 1. The faults of ſome Miniſters can no more be caſt upon the *Miniſtry*, than the faults of ſome Magiſtrates can be caſt upon the *Magiſtracy*.

2. I ſhall tell you what I think of ſuch practiſes, as the Objection complains of. What *Conſtantine* ſaid, he would doe to Miniſters, much more ought Miniſters to doe to the *Magiſtrate* whether ſupreme or ſubordinate. He ſaid, he would caſt his Royal robe over the faults of Miniſters, that they might not be ſeen to the *ſtumbling* of the people: much more ought Miniſters caſt a mantle over the faults of *ſuperiors*, that they be not ſeen, to the diminiſhing or vilifying their Authority to the people. There hath been (I grant) too much *bruſkneſs* uſed to *ſuperiors*; I wiſh Miniſters had never given occaſion thereby to many to intertain hard thoughts of any in the Miniſtry. And for their *rigid* dealing with *Noblemen*, & *Gentlemen* in *plantation* of Kirks, the judicatories of the *Kirk* her ſelf, have been ſufferers under the ſame dealings with you. It is eaſily known what I mean; yet I ſpeak not this, to irritate any, againſt any Miniſters, but rather to allay paſſion, already raiſed againſt any of them, if there be any. Ye are nurſing Fathers of the Kirk; ye muſt be tender, as to her ſelf, and all her children, ſo to her ſpiritual Guides, where infirmities have overtaken them, eſpecially if they may be regain'd

regain'd to filial obedience (for even her Guides, are her *elder ſons*) that may ſeem to have ſtray'd any way from it. His Majeſty hath given a teſtimony to the loyalty of the generality of the Miniſtry in *Scotland*; and I may ſay, that his *Majeſties* deſire is to have others, rather in all gentleneſſe gained, to their duty towards him, than to have any ſeverity uſed againſt them. You would diſtinguiſh between gifts and abilities of Miniſters, and their faults; let their faults be mended, and corrected, and their gifts imploy'd. I ſpeak this the rather, becauſe there is no ſuch fear now of out-breakings as in the former time of confuſions: then we had no government to compeſce inſolencies, but now, having our government ſetled, under our lawful Magiſtrate, by his countenancing of the government of the Church, her judicatories are able to ſuppreſſe all diſorders that Miniſters may fall in.

It will be further Objected againſt our Presbyterian government, that we are ſtill medling with civil Affairs. *Objection.*

I *Anſwer*, That the times have been ſuch, that eccleſiaſtick and civil buſineſſes have been ſo *interwoven*, and the March-ſtones have been ſo overflow'd, that they could not well be ſeen. But now after the flood of troubles hath abated, that men may take up their juſt bounds, and limits aright, I am confident that the government of the Church will keep its difference exactlier from the civil government, and will not tranſgreſſe the bounds, *appointed by the word*. *Anſwer.*

It will yet perhaps be further Objected by ſome, that the government of the Church is *turn'd* into a *dominion*, that cannot be born. *Objection.*

Anſwer. That the government of the Church is a dominion, is a miſtake; it is but a *ſervice*, eſpecially in *Scotland*, where no *dominion* or *imperie*, is either claim'd, or admitted, much leſſe exerciſ'd, ſince the outing of the *Prelates*, what ever the miſcarriages of ſome *Miniſters* might have look'd like, and given ſome occaſion to ſuch miſtake: and the Kirk of *Scotland* hath *ſolemnly renounced* all civil places, that carry with them any *dominion*. *Anſwer.*

Objection. Some will yet say to this; We shall keep you now well enough from civil places; but it is *even necessary*, that on Ecclesiastick places, and persons, some soft bit be put, or snaffle, for the better *ruling* of that *ruling power* of the Church-government.

Answer. *Answ.* But *take heed what ye doe*, that *ye be not deceived.* King *James* was a wise Prince, as any in his time, and did agree upon as many *cavats*, as was thought might keep such men, as the Objection seems to intend for snaffles over Presbyteries, within their own Church-bounds; as may be seen in the Assembly at *Montrosse*, where it was provided, that these *moderate* and *moderating* men, should be accountable to their Presbyteries and Synods; and by them be censured for their faults. Yet in a short time they grew so high (the mysterie whereof is well known to many; and such as know it not, may learn it from that excellent Piece, *The course of Conformity*) that neither provincial *Synod*, nor *National Assembly* were able to take order with them; and they rested not till they overtopt both Church and State, and that they might be out of all fear of giving an account, procured the taking away of that (like the tyrants of *Athens*) to which regularly they should have given it, *The National assembly*, and that contrary to standing laws and against their own *oaths*. Believe it, it is not possible, it is not possible, but if once Church-government be taken out of its proper chanel appointed of God; though all the wit of man devise never so many, or sure limitations in their (so wrongfully called) *prudential* ways, which are rather *imprudent*, boundlesse minded men will never keep within bounds, but will overflow all the banks and bounds of moderation, especially seeing Gods blessing cannot be expected in faith, but upon his *own means*. And this experience have we had of *moderated Episcopacy*; for so it was, when it was brought back, and put upon Presbyteries, after it had been cast out. And we may call to witnesse our neighbour Nation of *England* also, whose Bishops from *Henry* the Eight's time till King *James*'s, were much restrained by a law of *præmunire*, and under heavy penal-

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ties and forfeitures; but all that could not reſtrain them notwithſtanding from openly *uſurping* againſt that ſtanding law, as is well known.

I ſhall not ſpeak more of this matter; only I ſhall bring three witneſſes for Presbyteries, and Synodical government by them, which may have ſome faith with you. They are three Kings; "1 K. *James* of Hap. memory, in a Diſ-"courſe of his at Supper at *Royton*, being asked by the "Biſhop of *Bath*, how it came to paſſe, that there were no "Errors, that troubled the Kirk of *Scotland*? The King "anſwered, that if any did vent an Error there, they had "in every pariſh a *Paſtor* with Elders, and Deacons joined "with him, who met every week, and were ready pre-"ſently to nip it in the bud, if it were fit for their *cogni-"tion*. But if they were not able for it, it was brought "before the *parties* Presbytery, which met likewiſe every "week or fortnight: and if that could not take order with "it, he was brought before the provincial Synod, which "met twice a year; and if it could not be taken order "with there, it was brought before the General Aſſembly "of the Nation, which met once a year ordinarily, or oft-"ner *pro re nata* on extraordinary occaſions; and there "without queſtion the erroneous perſon was either re-"claim'd, or cenſured, and the error cruſht and ſuppreſt. This is a true teſtimony, what weight ſoever it may have with ſome; And this way will be found the ſureſt way againſt *prophanity*, error, *ſchiſme* and *hereſie*. The ſecond Witneſſe is K. *Charles* the Firſt, for a witneſſe I may call him, who is that, and more even an *aſſurer* and *promiſer* to continue Presbytery with us. This worthy Prince in a Letter he wrote to the *Gen. Aſſembly* 1646. gives this aſſurance, *That he would indeavour to maintain* the Religion in *Scotland*, as it was eſtabliſhed in Doctrine, Worſhip *and Church-government*. The third witneſſe is to the like purpoſe, Our gracious King, that now reigneth, in his Letter to the Presbytery of *Edinburgh* to be communicated to other Presbyteries; where *He declareth, that He will keep that Church-government, which is ſettled by law, inviolable.*

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Theſe *three Seals* ſhould be holden as ſacred, and inviolable to us. I muſt ſay, that the wiſdome of our King appeareth in this, that He hath *judged the ſettled government here*, to be moſt ſuitable to this *Nation*; and I think that his gracious condeſcendency in this, doth lay an encouragement on the State, and an obligation on the Kirk of *Scotland* not only to doe the ſame, but that the whole *Miniſters* of both labour by all good means to hold up his authority, and labour to gain and keep the affections of the people to his Perſon and Government.

3. You are to take heed, that you are ſitting here, not for your ſelves alone, but as you repreſent others. There is a four or fivefold Repreſentation here. 1. The King is repreſented by his Commiſſioner; and in a ſecondary way, in the Nobility alſo, who repreſent Royalty upwards one way, and their own Vaſſals, Tenants, and Retainers, downwards another way; which is the ſecond Repreſentation. 3. Gentry and free people are repreſented by their Commiſſioners from Shires, and Burroughes: and in theſe not only the preſently alive, but their poſterity alſo are repreſented to ſundry effects and reſpects. 4. The Lawyers, and all inferiour judicatories, are repreſented by this high court of Parliament, giving as it were life to judicatories inferiour, and to the laws themſelves, according to which they are to judge. 5. Ye repreſent God himſelf, as ye are his Deputies.

1. The King is repreſented by his Commiſſioner, who as he repreſents the Kings perſon, and authority, ſo it is very neceſſary, that he repreſent his inclinations and diſpoſitions alſo, which by the confeſſion of all, are very *gracious*. *Prov.* 19. 12. It is ſaid, that the Kings wrath is as the roaring of a Lyon; but *his favour as the dew upon the graſſe*. And *Prov.* 16. 14. It is ſa'd, that the wrath of a King is as Meſſengers of death; but (*ver.* 15.) in the light of the Kings countenance is life, and his favour is as the cloud of the latter rain. And *Pſal.* 72. 6. a King cometh down like rain upon the mown graſſe. *Scotland* hath been a medow mown to purpoſe; and therefore hath need

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of ſuch ſhowers, to water her, that ſhe may grow again in wealth and proſperity under the ſhadow of ſuch a King: and I hope nothing will be done againſt his inclination and gracious diſpoſition.

2. & 3. For I ſhall ſpeak of both under one; the people are repreſented by their Commiſſioners; and what difficulties the people have met with, is well known. I ſhall crave leave to offer three reaſonable ſuits to you, on their behalf. The 1. ſhall be in reference to Religion: it hath pleaſed God in the midſt of all our troubles, to keep with us the true Religion and pure Ordinances of Chriſt; many times in their ſad condition, they had no comfort, but this, *Iſa.* 30. 10. Though the Lord gave them the bread of adverſity, and the water of affliction, yet their teachers were not removed into corners, but their eyes did ſee them. Their deſire is, that theſe Ordinances may be continued in their purity, and that a godly Miniſtry may be encouraged, who labour among them for the good of their ſouls. 2. Ye know the heavy burthen they have born under *Uſurpers*; their deſire is, ſeeing God hath delivered them from the *Oppreſſors*, that they may have eaſe from the oppreſſion alſo. I do not mean an exemption from the neceſſary burthens, that they are under for the time, whereof they cannot for the preſent be relieved: but now, when God reſtores us to our former peace, that in convenient time they may feel the fruit of it, by getting relief of theſe burthens. 3. Their deſire is to have a way made patent, how to come by their livelyhoods. The fountains of juſtice have been long ſtop't to the prejudice of many. I never lov'd ſeverity, or cruelty and rigour upon mens perſons, in ſeeking ones own from them: that which I deſire, is, that whatever may be done to prevent rigour in proſecuting of Law-ſuits, yet that people may have acceſſe to what is their livelihood; For there are hundreds of Families in the Land, that are in a very hard condition, for want of juſtice. Theſe three ſuits are even ſuch, as the Apoſtle himſelf owns, in his exhorting people to pray for all in Authority, That *they may live under them in quietneſſe, godlineſſe, and honeſty*, 1 Tim.

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2. 2. where *godliness* takes in the ſuit for *religion*; *quietneſs*, that of being freed from oppreſſion; *honeſty*, for that of opening of juſtice, that they may have *of their own*, whereby they may live *honeſtly* in the ſight of all.

4. Lawyers and Judicatories are repreſented by this high Court of Parliament, becauſe laws and judicatories are wrapt up in it. Their judgeing and pleading muſt be according to your laws, which are but concluſions of Parl. There are two things requiſit in laws. 1. That they be juſt. 2. That they be expedient, and clear from appearance of evil, whereby they may ſtumble tender conſciences, and occaſion ſcruples. 1. *Juſt. Prov.* 15. By me Kings reign, *and Princes decree juſtice.* Laws then in the ſtile and *definition* of *Solomon* himſelf, the wiſeſt of earthly Kings; yea, or of a greater than *Solomon*, the *Holy Ghoſt* himſelf are *decrees of juſtice*, or of that *which is juſt.* There is a word uſed there, which ſignifies *Lawgivers*, or ſuch as have the *Legiſlative* power; and it is to *decree*, and to *decree juſtice.* Therefore your *decrees* muſt be *juſt*; and that as they are *your decrees*, they may be *Gods decrees* alſo, whom you repreſent, and whoſe *decrees* can never be *unjuſt*; and that *wiſdome* may own them for his, by whom it is there ſaid, *By me* Kings reign, and *Princes decree juſtice:* and that will procure obedience to them. 2. Your *Acts* ſhould be clear and expedient, not left doubtful and *impedient* to good by an appearance of oppoſition to God, or his Word, ſo raiſing *ſcruples* in the conſciences of your Subjects, about obedience to them. Let your *Acts* therefore and *decrees* be ſo clear, that Subjects *may readily obey* them, for conſcience ſake, and not only *for wrath*, or fear of the penalty.

5. And laſtly, In your Court you repreſent God; I kept this laſt, that it might remain with you in a ſpecial manner. Ye then, who reſemble God, ought to reſemble him in mercy and juſtice. But having ſpoken ſomewhat of this before, I ſhall not again inſiſt further on it. What I ſhall now lay before you, ſhall be *Gods kindneſs* to you, as ſetting you now down here, as his *Deputies.* I muſt be his Remembran-

remembrancer to you, to put you in mind of the low condition of this *Nation* by their ſufferings, and of Gods kindneſſe, and great goodneſſe towards us and you, in bringing us out of that low condition. The Nation hath been ſuffering all this time, in oppoſition to the adverſaries of *religion*, and *righteouſneſſe*. The end of the late Wars was to ſubdue *Scotland* under the power of uſurpers, and ſtrangers; *Scotland* ſuffered the loſſe of their King, a fact never to be remembred without horrour, and deteſtation of that cruel murther, which is known to you all. I ſhall only recite a paſſage about it, that I had by credible information, which aggreges the wickedneſſe and villany of the fact; That the Arch-murtherer of that great Prince after his death ſaid; *That he was the compleateſt Prince for parts, and government, in the world.* What villany then was it that ſuch a Prince ſhould have ſo fain by the hand of *Murtherers?* Since his death, the Land hath ſwim'd in a ſea of troubles; The Royal Family excluded their Kingdoms, the Flor of the Crown living in exile, whom this *Nation* brought home, to the expoſing themſelves to the hatred and malice of the murthering and uſurping party. When he came home, what ever uſage he met with from ſome, which is not neceſſary here to repeat; yet I may ſay, he had the affections of the people; which was evidenced by their ſtanding and falling with him. This very day maketh eleven years ſince the day of his Coronation, till this day I ſay, whereon you now ſit down. What troubles his *Majeſty* and the *Nation* ſince have ſuffered, could not be expreſt in a ſhort time. I ſhall only mention the *laſt ſtroaks* this Nation met with. There are ſome here, whoſe faces I know, with whom I have been acquainted in their ſufferings. Remember that ſtroak at *Eliot*, where Noblemen, Gentlemen, and ſome of the Burroughs, and of the Miniſtry were led in triumph over *Dundeelaw*, and from that carried to the Uſurpers ſhips, and ſo to the *Tower* of *London*; and what was ſuffered there, is known. About the ſame time, God ſo ordering it in his providence, was the Defeat at *Worceſter*, though a War juſtly undertaken

againſt heinous rebels. Our King was there in great hazard, and no leſſe than good *Jehoſhaphat* was, when compaſt about with his enemies, and none to help him. But God helped him, and made him eſcape the hands of the murtherous rebels, as is beſt known to you, who were preſent. Many worthy Gentlemen for love to their King, Countrey and Religion, died on the place. And as for you, who eſcaped in Gods mercy, you know how ſome of you were carried in triumph to the *Tower* of *London*, and ſome other places of the Land. And for the Souldiers many of them were ſlain; and thoſe that outlived them, were in worſe caſe then the dead; ſome of them being ſold as ſlaves to the *Barbadoes*, and many hundreds of them carried to *Tutlefield*, who by reaſon of the cruelty of the Enemy, could ſcarcely be preſerved from ſtarving, though the *people* there, were moſt charitable, and lamented that they could not get their charity beſtow'd, becauſe of the *malice* of the Adverſaries. If ye look homeward, there are here alſo, who ſuffer'd great hardſhips on the hills, upon an attempt for Prince and Countrey; and though it ſucceeded not, yet their pains, and turmoil was nothing the leſſe. And when you came off from all that, you had no freedom of your perſons or eſtates, ſome being forfeited, and ſome ſequeſtrat, and all of you under the dominion of *ſtrange Lords*, who had your eſtates at pleaſure. Were not ſome of you Noblemen carry'd up the ſtreets of *Edinburgh* to the Caſtle, to ſuffer there ſo long as they pleaſed? They are alſo here, who may have this commendation, that in all theſe hazards, they lived *abſtractly* from the Uſurpers without any ſhadow of compliance with the Enemy. In a word, What was the whole land? all ſufferers (except very few) all looſers, all groaning under the bondage; all in that condition, *Pſal.* 107. 12. their hearts were brought down with labour; they fell down, and their was none to help.

In this helpleſſe condition, when all our power was gone, God repented himſelf for his ſervants, and his own arm alone brought ſalvation. He delivered our King

from

from exile, beyond all expectation, he brought him home without Armies, yea without the ſhedding of any blood. Who ever make men Sharers in this Deliverance, they are ignorant of the Lords working. They were ſo far from that, *That I believe God did the work againſt the purpoſes and deſignes of the moſt.* Let God therefore have the praiſe of all, to whom alone it belongeth. They are ſitting here this day, who eſcap't the *Tower* of *London*, lived in exile, and now are advanced to a throne, to repreſent a King. Some noble Earls companions in priſon, are now promoted to the higheſt places in the land; and all of you companions in a baſe reſtraint, are now companions in an honourable enlargement. Let me decore thoſe that well deſerved it with that excellent commendation of *Zebulon* and *Nephthali*, Judges 5. 18. *a willing people, who jeoparded their lives unto death in the high places of the field.* How do I look upon you all? even as a reſurrection from the dead; and a civil reſurrection it is? If that queſtion had been moved not long ago *Ezek.* 37. 3. *Can theſe bones live?* Anſwer only could have been made; *O Lord God, thou knowest.* The Lord hath breathed upon this *Nation*, who were as dry bones, and hath ſaid to us, *live.* Hath not God commanded *ſtrange Nations* to render up their exiles? Hath not God commanded *ſtrange Priſons*, to render up their impriſoned? Hath not God commanded the Houſe of Bondage, to let all her bondmen go free? Are ye not here gathered from the four winds of Heaven, and ſet down here a living Body?

But for uſe of this, have I ſpoke all this, to tell you but a ſtory of your ſufferings, and to commend you? The Text ſaith, Take heed what ye doe; *you judge not for men, but for the Lord.* That ſame is ſaid to me in another ſenſe, *Take heed how thou preacheſt; Thou preacheſt not for Man, but for the Lord.* All this have I ſaid, *that I may ſpeak for God*, who hath done all theſe ſo great things for you, and brought you out of ſo great ſufferings. Is there any here, that thinks, that God hath delivered you, to make up your private loſſes, and repair your ſufferings? Is it

not rather for the common good, and benefit of the whole body? Is there any here, that thinks, you are delivered, that you may take opportunity to be avenged of the wrongs done to you? Is this to resemble God? If you be Gods in your Office, be like him, who hath said, *Be merciful, as your Father in heaven is merciful.* Is there any here, that thinks they are delivered, and set here, to look back on the faults of their brethren? Take heed what ye doe, and follow rather the great rule of Christ, *Doe as you would be done to.* And do you think that God hath done all this *great work*, in delivering you, that you may strengthen your selves to doe evil? or that you should not doe for God again? God forbid: I must tell you, what God requireth of you; even that in *Jer.* 22. 3. *Execute judgement in righteousnesse, and deliver the spoiled out of the hand of the Oppressor, and doe no wrong.* And if you doe this thing indeed (*ver.* 4.) then shall there enter in by the Gates of this Houle, *Kings riding on chariots, and on horses, he and his servants.* I pray you where were your Coaches not long agoe? where were your Horses, when a *five pound Sterlin-beast* was your allowance? and if you had better, it behoved to be by a *paper-warrant* to shew them, that had power over you. But now behold what a change the Lord hath made: he hath delivered you from a servile condition, and given you Coaches, which are heard in our streets, and horses according to your estates. And why should you not have them? They are his allowance; yea, he hath promised, if you do right, the continuance of them; and if that be too little, he will give you more. But if you will not doe that which is right, after so great a deliverance, I shall spare the threatning, and leave it to you, for a sad lamentation over your ingratitude, that *God hath done so much for you*; and *you will doe nothing for God again.* I hope better things of you, Right Honourable, seeing God hath brought you hither without your deserving, and without your doing any thing for your selves. How came you hither? Was it by your Sword? nay, that was verified of you, that is said, *Judges* 5. 8. *There was neither*

neither ſpear, nor ſword among 40000. of Iſrael. Neither did I think well of that *Scotchman*, that had a ſword, as things went then, becauſe I look't on it, as a badge of complyance with the enemy. Now then, ſeeing God hath done ſo much for you, I think your thoughts run thus; We can never doe enough for God again; the Lord hath delivered us, and ſet us here at this time, that we may take opportunity to improve our deliverance, by *doing what we can, for God, and for the good of his people.*

I ſhall cloſe with a ſaying of King *James's*, who made uſe of the ſame place of my Text in a *Parliament* at *London An.* 1603. in his Speech to the Houſe of *Lords*, the *Commons* being there alſo preſent. After many reaſons given for the conveening of that Parliament, he turned his Speech to them, and ſaid, as *Jehoſhaphat* did here: *The judgement is neither yours, nor mine, but the Lords:* You *are to be accountable to me*; and *both you and I am accountable to God.* So ſay I to you, you are to be accountable to the King, for that you doe; and both King and Parliament are to be accountable to God. Therefore, *Take heed what you doe*; and to cloſe all, take the cloſe of the Chapter wherein my Text is; *Deal couragiouſly, & the Lord will be with the good.* In the 6. Ver. it was ſaid, *he is with the Judges*, whether they doe good, or evil, with a preſence of his providence; but here, *he is with them that indeavour to doe good*, and *are for the good*, with a preſence of his *grace*, a preſence of aſſiſting their lawful undertakings, a preſence of protection from evil, and remunerating with good; here, of temporary things, and hereafter of eternal, when your *robes* muſt be laid off in death: and if then you have kept your former garments clean, you ſhall get *better robes*, and be allow'd to walk with him in *white*, who is the only *Potentate*, and King of all the Kings of the Earth. To him the *great God*, and the *great Judge*, who ſtandeth in the Aſſembly of the Gods to judge; Father, Son, and Holy ghoſt, be praiſe and glory for now and ever. *Amen*

FINIS.

An advertisement to the courteous Reader, in a Postscript.

Christian and Courteous Reader,

I Would have thee know, that this Sermon is printed but from a Copy or two, taken as well and as faithfully from his mouth, when he preach't it, by some of his godly and judicious Hearers, as they could possibly, write it after him: but neither seen, nor perused by the Author himself, before it went to the Presse: yet such I doubt not, for its excellency, that if thou art such, as I addresse it to, thou maist and will take great contentment from, and benefit by it, and thank him for it, that publish't it for thy good. And for the worthy and reverend Author himself, I hope he will not be offended that a stranger had so much esteem of, and love to this his Piece, and to thy good, that he thought good men might get thereby, that without his knowledge, or review it, is made as publick here in Print, as it was there in Pulpit, when preach't; I hope, both for Gods honour, and his peoples good. Farewell.

Errata. Page 8. Line 1. for commended, read commanded.